The coming back of the past unmistakably proves that
the past is not ultimately past but really ever present in
Him, the ultimate Self, however ignorant the finite self
may be of it. This fact also unmistakably proves a dis-
tinction between God and the finite. Far and near, past,
present and future, are indeed facts of the finite self and
facts to God also as constituting the life of the finite. But He
rises above these limitations and comprehends them all.
To Him, nothing is far and nothing past or future. To Him
everything is near and everything ever present. Wake-
fulness, oblivion, dreaming and dreamless sleep are not His
states but those only of the finite self. He is ever-waking,
ever-knowing, all-knowing, all-comprehensive. In Him, all
things and beings exist for ever and nothing really perishes.
In sound sleep in which we become wholly unconscious,
utterly inert and inactive and lose knowledge, memory,
understanding, power, in fact every conscious factor of our
life, the Supreme Self in us, whose transcendental conscious-
ness we share, is ever wakeful and watchful. The re-appear-
ance of our self-consciousness and object-consciousness
after sleep proves beyond doubt that

though in the hours
of sound sleep, they do not appear in our
individual life,
they are not then destroyed but remain
intact in the Supreme
Self—<£ *with all the senses, the vital*
Rowers and the elements^
as the Rishis say. When we are fast asleep,
He remains
wakeful and holds in His hand our entire
conscious life
and at the termination of sleep remanifests
Himself as
our individual consciousness and thereby
makes us awake.
It is this which makes possible the identity
of both our self-
consciousness and object-consciousness—
in fact our entire
experience.
From the foregoing it will be seen that
there exist in
the self two aspects or strata in the matter
of forgetting and
remembering, of things going out of mind
and coming back
to it; In-one of them, there are both
forgetting and re-